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1-30-1963

# Herald of Holiness Volume 51 Number 49 (1963)

W. T. Purkiser (Editor)  
*Nazarene Publishing House*

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## Recommended Citation

Purkiser, W. T. (Editor), "Herald of Holiness Volume 51 Number 49 (1963)" (1963). *Herald of Holiness/Holiness Today*. 616.  
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# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

The  
HOME MISSION FIELD

*January 30, 1963*

# THE Hallowed Name

JOHN BUNYAN confesses that prior to his conversion as a young man he had few equals "in cursing, swearing, lying and blaspheming." However, he was shaken badly one day when rebuked by a "loose and ungodly wretch." This woman criticized young Bunyan, saying that "it made her tremble to hear him, that he was the ungodliest fellow for swearing ever she heard in all her life, and that it was enough to spoil the youth in the whole town."

But profanity is not a seventeenth-century sin; it prevails today. In many circles it is almost a common practice. Some excuse it on the ground of thoughtlessness; others pass it by as an acknowledgment of a limited vocabulary. But Bunyan saw, by the Spirit's help, in his day, that profanity is an index to the heart's true condition.

Profanity actually is a violation of the person and holiness of God. No man can indulge in it without corrupting his own life and society. It often leads to vulgarity, in which the most sacred relationships in life are held up to scorn and degradation. But a foul mouth springs from a corrupt heart. Profanity actually attributes to God the immoral qualities of the speaker's own mind and heart. The profane man does not hesitate to fling heaven and hell about as

though eternal destinies were in his hands. Let the Word of God search us today in every circle of society. "Do not use the name of the Lord your God profanely; for the Lord will not regard him innocent who uses His name profanely" (Exodus 20:7, "The Berkeley Version").

Profanity is the antithesis of praise. The Word of God exhorts us to honor God's name. Join the Psalmist in his exultation: "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens" (Psalms 8:1). Or unite with priests of Nehemiah's day who cried: "Blessed be

General  
Superintendent  
Young



thy glorious name, which is exalted above all blessing and praise" (Nehemiah 9:5).

To the Christian, the hallowed name is become the precious name.

"Take the name of Jesus with you,  
Child of sorrow and of woe.  
It will joy and comfort give you;  
Take it, then, where'er you go."



# EDITORIALS

By W. T. PURKISER

## ***Substitutes for Spirituality***

The easiest thing is to say that there are no substitutes for spirituality. Not really, that is. Nothing can take its place in the life of the sanctified. It is, in fact, the very essence of that life, as flame is the very essence of fire.

Spirituality in the simplest terms is the life of the Spirit possessing, animating, infusing, directing, and supplying the soul and life of the Christian. As such it begins in the birth of the Spirit. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). And it is enlarged and purified in the baptism with the Spirit, an abiding fullness where-in His life becomes abundant life.

There can be no real spirituality without these two great works of the Spirit in our hearts. And everyone who has experienced God's regenerating and sanctifying grace really wants to be deeply spiritual.

SPIRITUALITY leaves its marks in the life. It has its effects on conduct. Paul speaks of "behaviour as becometh holiness" (Titus 2:3). He lists the "fruit of the Spirit": love, joy, peace, long-suffering, gentleness, goodness, faith or faithfulness, meekness, and temperance (Galatians 5:22-23).

Spirituality increases the dependence of the soul on God, and imparts a certain measure of independence of circumstances and surroundings. It is never the sign of spirituality passively to take on the complexion of a godless culture around. The spiritual Christian is not afraid to stand for God and right even though it means standing alone.

Yet deepening spirituality does not come even to the sanctified without care and prayer. It is not automatic. Unless its roots are carefully cultivated and its fruits jealously guarded, it will wither away and we shall permit substitutes to take its place. That "the world is no friend to grace" is nowhere better seen than in the tendency for the spiritual life to dry up and fail to bear fruit.

THE SUBSTITUTES for spirituality are many and varied. In some cases they are by-products of the Spirit's inner workings which are allowed to take the place of the Spirit himself. In other cases they are the appearance without the reality.

Religious activity is sometimes made a substitute for spirituality. This is the easier because there is

a real drive in the abiding presence of the Holy Spirit. Sometimes when the dynamic is lost, the momentum carries on. One can easily go through all the motions of church work and program in the enthusiasm and power of the flesh, with little or none of the life of the Spirit.

Emotion is another substitute for spirituality. The presence of the Spirit in the soul of man is always accompanied with joy. A religion without feeling is a religion without reality. But feeling may become an end in itself and be cultivated for its own sake. As such it quickly turns into cheap emotionalism.

It is right that we desire the blessing of the Lord. It is our strength. But we must not desire it for the sake of our own enjoyment. "Bless *me*, Lord," is almost an immoral prayer unless the rest is added—"and make me a blessing." In the plan of our lives, emotion is designed as the preparation for motion. It is to get us ready for action. If we fail to act, the feeling quickly evaporates and is the harder to arouse again. Could it be that this is why some people no longer are blessed?

ARID INTELLECTUALISM is a possible substitute for spirituality. The inquiring mind is a gift of God. We are not only sensitive beings given to feeling and emotions; we are also questioning beings given to inquiry and thought. And we always need to guard against the notion that when we have understood something we have possessed it.

Because faith and understanding are so closely related, there is the danger that understanding may be allowed to take the place of faith. Knowledge of the Spirit's workings is very important, but it can never substitute for the experience. Unless the peace of God "passes understanding" and reaches our hearts, it cannot meet our deepest needs. All the theory in the world, however correct it be, can never redeem the life from the power of sin and thrill the soul with the presence of God.

Law is another common substitute for spirituality. Because the Spirit of God writes His holy law in our hearts, it is easy to think that imposing the law insures the presence of the Spirit. Because "the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:4), we tend to be satisfied with outward compliance to the law in the absence of the inward presence of the Spirit.

## The Cover . . .

**Typical suburban development represents the challenge that faces us to put the church where the people are. Estimates for the U.S.A. are that by 1970 there will be 9 million more children, 4.5 million more young people of high school and college age, 8 million more young adults under thirty, 3 million more middle-aged people, and 3 million more over sixty-five. Wise, long-range home mission planning is necessary to reach these people for Christ. We need 200 new churches a year to meet our responsibilities as Nazarenes to these millions of increased population, not only in the United States, but also in other countries we are serving.**

Law and discipline have an important place in the life of the Christian and must not be sold short. But we may take a lesson from the life of the Apostle Paul, who in his days as a Pharisee was, as "touching the righteousness which is in the law, blameless" (Philippians 3:6), yet when awakened to the real scope of God's requirement, came to see that only "the law of the Spirit of life in Christ Jesus" could give him inward victory.

ANOTHER frequent substitute for spirituality is form. It is particularly characteristic of the last days, says Paul, when religious people have "a form of godliness," but refuse "the power thereof" (II Timothy 3:5), or in Weymouth's unforgettable translation, "keep up a make-believe of piety and yet exclude its power."

Like all else we have considered as substitutes, form has its place in the spiritual life. Proper forms of worship, both public and private, are the good manners of the soul. But the best of manners can never take the place of warmth and sincerity. In building a house, one can't just pour the foundation concrete all over the ground. It

## Witness

By **EDITH ROBERTS**

*Witness for the Saviour; daily praise His name.*

*Witness to His mercy, ever just the same.*

*Witness to His blessings, sent to cheer you on.*

*Witness while you're able, ere the time is gone.*

*Some are called to witness in a foreign land.*

*Others to their neighbors; this is Christ's command.*

*'Tis the same sad story; old, but, oh, so true!*

*Fields are rich with harvest; reapers are so few.*

*Witness now, and hurry; time slips by so fast.*

*Now's the time appointed; soon it will be past.*

*Witness, all ye Christians, witness while you may.*

*Reap God's golden harvest; gather sheaves today.*

must be put into forms to give substance and strength. But the best of forms filled with mud are worthless as a support for the structure. The shields of brass King Rehoboam hung in the Temple looked exactly like Solomon's shields of gold, but they had a brassy ring and lacked the soft glow of the genuine.

To avoid the substitutes we must keep close to the Source of spirituality. In I Corinthians 2 and 3, Paul speaks of the "spiritual man." Literally, this is "the Spirit-like man." By cultivating the life of the Spirit through obedience and the means of grace, we may keep the vitality and radiance of true spirituality.

## Editorial Note

This issue of the *Herald of Holiness* carries another Home Missions Supplement, depicting the work of the Department of Home Missions and Church Extension. It presents a vital arm of the church in meeting the challenges of expanding and shifting populations, as well as planting holiness churches in previously unreached fields.

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Volume 51, Number 49 JANUARY 30, 1963 Whole Number 2649

**HERALD OF HOLINESS:** W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Bonner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo. Printed in U.S.A.

PHOTO CREDIT: Cover, Harold M. Lambert

# The Promise of VICTORY

By WILLIAM C. SUMMERS, Pastor, Congress Heights Church, Washington, D.C.

***But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint (Isaiah 40:31).***

LUKE tells us that in the latter days men's hearts shall fail for fear, "for looking after those things which are coming on the earth" (21:26). A review of the devastating methods of modern warfare and the unsettled world situation would be enough to cause a man's heart to fail.

The huge bombs that are being manufactured have a destructive power as high as fifty million tons of TNT. If one of those were dropped on the city of Washington, D.C., we who live here wouldn't have a thing to worry about; the whole city would be a thing of the past.

But our God has not meant for us to fear in the face of coming tragedy. He has given us a promise of strength and victory in the words of our text: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." We can mount up over and above the troubles of time. By waiting upon the Lord we can soar above the smog of sin and dwell in the sunlight of His presence, no matter how serious our troubles are.

## The Condition of the Promise

*They that wait upon the Lord . . .* Here we have a definite condition to be met. The promise is not to all. It is only to those who wait. It is to all who will avail themselves of it. "They that wait upon the Lord . . ."

These words have real significance, especially this word "wait." Webster defines it: (1) "To look mentally; to be in expectation." (2) "To stay or remain in readiness for action." Isn't this a pretty good picture of the Christian? Jesus said, "Watch . . . for ye know not what hour your Lord doth come" (Matthew 24:42). And shouldn't the Christian remain always in readiness for action against the enemy of the soul? We are in a battle of spirits and must not sleep. Let us wait upon the Lord and be strengthened.

## The Promise Fulfilled

*. . . shall renew their strength.* They that wait upon the Lord need not fall by the wayside because of weakness. Here is a source of spiritual

strength! Here we can draw from the well of eternal salvation until we're completely satisfied. We can be "strong in the Lord, and in the power of his might" (Ephesians 6:10) by waiting upon the Lord. The promise is not "perhaps"; it is not "maybe"; but, "They that wait upon the Lord *shall* renew their strength." This leaves no excuse for weak Christians who are stumbling along fainting from time to time. Wait upon the Lord and your strength shall be renewed.

*They shall mount up with wings as eagles.* This is real victory! They that wait upon the Lord can fly above the dens of the devil. They can go over and away from every temptation and discouragement. We need not dwell in the valley. There are heights to be conquered; there's a prize to be won. We can soar above the fogs of doubt, and leave behind the clouds of confusion, by waiting upon the Lord.

Hannah W. Smith, in *The Christian's Secret of a Happy Life*, likens one wing to surrender, the other to trust. She points out that you can't soar with one wing. Both surrender and faith are necessary. Neither can one trust until he has surrendered. But when one has surrendered and trusts God he can wait upon the Lord and climb to great spiritual heights, where the devil is powerless to bring him down. The devil and all his demons cannot deprive us of our victory unless we permit him to get too close.

Notice the rest of the promise: "They shall run, and not be weary; and they shall walk, and not faint." This whole promise is all one, but is applied to Christians in various stages of progress. Those who are able to do so will "mount up with wings as eagles" because of renewed strength when they "wait upon the Lord."

There will be others of lesser faith and trust who will not be able to mount up with wings, but will be given strength to outrun the devil and discouragement. And still others, who are yet babes in Christ, will neither run nor fly, but God will grant them strength to keep on walking without fainting. This will lead to progress and ultimate running and flying for them also.

Regardless of which class you belong to you can, and you should, "wait upon the Lord" and have your strength renewed. Mount up, run, walk if you must, but keep going toward heaven!

# WHERE IS Heaven ?

By **DALE R. HARVEY**

Guidance Counselor, West Junior Hi-school  
Kankakee, Illinois

A FEW MONTHS AGO it was my privilege to sit among more than two hundred of the nation's top educators. We were assembled at a midwestern university for a seminar on the very exciting theme "Aero-space Travel." There were well-informed civilian leaders present as well as high-ranking air force personnel.

Rocketry progress toward eventual space travel was reviewed. Plans and techniques for manned and unmanned orbital flights, lunar space probes, interplanetary excursions, and types of space vehicles were evaluated. While considering these matters, one of the panel members related an incident from a previous conference when he had asked a visiting "high-collared" clergyman, "Where is heaven?" The minister's answer is of little consequence here, but the question is both provoking and pertinent.

## **Where is heaven?**

This object in man's quest for knowledge is almost as old as human philosophy. For materialists the search for heaven has been about as rewarding as have man's explorations in search of the "Fountain of Youth" and the "Garden of Eden." However, that men of science in our times, even if only jesting, should ask this question is worthy of note.

Heaven, as an object of man's eternal longing, has been denied reality by atheists, declared unattainable by agnostics, reduced to a figment of man's imagination by realists, scoffed at by unbelievers,

and reinterpreted by modernists as merely the highest ideal experiences mortals can envision. Yet the yearning for a heaven of blessedness and peace continues to plead for fulfillment in the subconsciousness of skeptics as well as in the consciousness of the faithful. Even sinners hope to get "there" someday. Believers, living sacrificially, deny the lusts of the flesh and conform to the will of God in happy anticipation of an inheritance among them that are sanctified by faith in Christ.

It is interesting to note that human history seems to tarry long in its formation of a concept of heaven as a distant abode of God. If one agrees with Adam Clarke, uses of the word "heaven" in early Genesis are but "designations of that area above the surface of the earth and extended space above." Thus, ideas about heaven as God's home seem to wait until quite late in human history. During the earliest period of recorded history it appears that heaven is thought of as only a "somewhere above" out of which God spoke with men.

Men first began "to call upon the name of the Lord" in Seth's time—about one hundred fifty years after the creation of Adam (Genesis 4:26). In Genesis 5:24, the mention of Enoch's translation doesn't aid much in locating heaven, for Enoch walked with God on earth, so God was in man's presence until this man was removed "upward to somewhere." This was about six hundred years after man's life on earth began, and Adam was probably still living.

In Genesis eleven we read of the Tower of Babel being built to heaven; this Adam Clarke understands as referring to a temple to worship "extra-terrestrial bodies like the moon and stars." God continued to reveal His nearness to man in His talks with Noah, more than fifteen hundred years after Adam's time. Abraham's chats with God about four hundred years later still do not locate heaven for us, but it was in his time, though not to him, that God first spoke "out of heaven" to Hagar (Genesis 21:17). On this basis, heaven is somewhere near the world of men.

Numerous references follow this which seem to locate heaven "upward" from the earth. Actually, Deuteronomy 26:15—written during or after the time of Moses, at least five hundred years after the time of Abraham—is the first clear statement of "heaven above" as being the holy habitation of God. But even this does not promise man any portion of heaven for his eternity. However, it is to be remembered that Abraham had "looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10).

## **Where is heaven?**

That it is near to those who look for it seems to be attested at numerous times and places by Old Testament saints. There were Jacob's contest with the angel, Elijah's answered prayers and ascension



in a fiery chariot, Elisha's answered prayers and vision of the hillside full of fiery chariots of angels, Isaiah's visions in the Temple, Ezekiel's visions of the final consummation, and Daniel's prophecies of the redemption of spiritual Israel. It is to be noted, however, that by the time of the Psalmist men viewed heaven as being transcendent—far removed—from men.

### **Where is heaven?**

Some would have us think that heaven is "not a place," that it is only a "state of blessedness of the soul" resulting from right living. This view has long been a ready escape for those who wish not to face the real issue. Jesus, who came down from and ascended up into heaven, forever settled the issue. He said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that

where I am, there ye may be also" (John 14:2-3). Furthermore, the Revelation clinches the right of the truly redeemed to a portion in a new heaven as the result of the separation of the sheep from the goats at the end of time.

### **Where is heaven?**

Modern scientists might view its reality in some small sense by conjecturing a "fourth dimension," and well it may be so. But in the simple language of the trusting child of God who aspires to be received up into heaven to be with his Lord and to hear, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord," I would answer the space expert's question with this mundane response:

Heaven is at the end of a life of godliness in fellowship with Christ. Heaven is the place He has gone to prepare. "Where Jesus is, 'tis heaven."

# A FALL-OUT SHELTER . . . at What Price?

*By FRED W. PARSONS, Pastor, East Side Church, New Albany, Indiana*

A FEW WEEKS AGO a commentator said, "Everyone needs a fall-out shelter; it will not protect you against the blast of the bomb itself, but may make it possible to survive the deadly fall-out during the days that follow." He did not bring up the subject of how long one could survive in the darkness of such devastation and suspense. This could be one of the most frightening experiences of earth.

But when man has reached his capacity of hell-bent atrocities for the destruction of mankind, he has not even scratched the surface of God's impregnable shelter of the soul.

Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35). The Bible also says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Peter 3:10).

So we see that according to God's Word the world will be destroyed. This sounds very much to me as though God knew about the potential power of the split atom a long time ago. Man has just discovered the evil influence of another otherwise useful part of the universe.

But thank God, Jesus said, "They [His disciples]

are not of the world, even as I am not of the world" (John 17:16). He was perhaps thinking about this day when He said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3).

If we are in Christ, saved from all our actual sins, and cleansed from the contamination of the sinful nature which we have inherited from Adam through the Fall, we need not fear the worst that man or devil can do to us. Men may blow this old world to smithereens, and the deadly fall-out may spread its fangs into every nook and corner of the world; our bodies may waste away, but thanks be to God, Jesus is the First Fruit of them that sleep, and He has gone to prepare an eternal shelter for all who will come unto Him to be saved.

You are paying a very high price for any kind of fall-out shelter if it does not include the Door to the kingdom of God, which is Jesus Christ, God's only begotten Son. Even the Door would avail very little if you do not possess the Key, which is the Holy Ghost, who leads to and opens the door by faith.

This Salvation Shelter has cost God His best—yea, His all; and if you would enjoy its benefits, you too must pay the price of true discipleship.



# THE TEST OF *Discipleship*

By A. H. EGGLESTON, Retired Nazarene Elder, Picture Butte, Alberta, Canada

**And he [Jesus] said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me (Luke 9:23).**

IN THESE FEW WORDS, Jesus Christ has given to us a word picture of the test of discipleship. There were those about the Christ who professed the desire to become His followers, just as there have been since, and there are still those today who share this same desire. This is indeed the most worthy desire that can come to any individual.

It is most encouraging for us all to note that He recognizes no distinction among those who may follow Him, for He says, "If any man will come after me." Class, color, position, or lack of position in life need shut no individual out from becoming His true follower. Rich and poor, high and low, the well-known as well as the unknown, all have the same opportunity to become His disciples. Yes, "any man" may become His follower.

"If any man will come after me," said the Lord, "let him deny himself." To deny would mean to say "no" to some pleasing desire; to refuse to gratify it; to do without. It pleases us to hear about self-denial in the other person. Our hearts are thrilled as we read of the self-denial of the missionary. "How wonderful!" we exclaim, as we learn of the self-denial of others.

But Jesus says, "If any man will come after me, let him deny *himself*." And here the battle royal begins. "Self" wants to be pampered, to be petted, to be pitied, and to be shielded from all that is not to its liking or convenience. "Self," when left to itself, thrives best on "selfishness." But to become a follower of the Lord Jesus Christ in the truest sense, the old self life must go. Christ leaves us no choice. He himself was then, and is now, the perfect Example of this sublime truth which He here teaches.

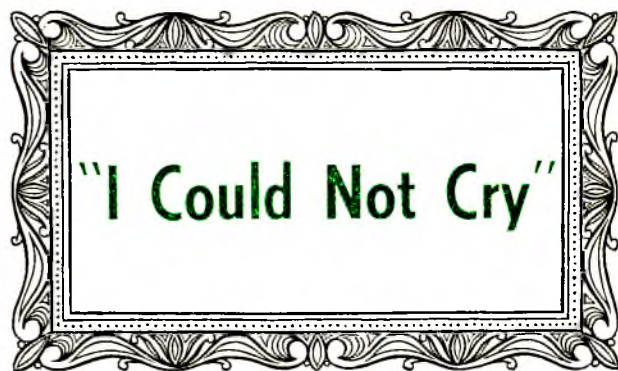
And not only so, but the Lord says, "and take up his cross daily." Now a cross is not an ornament. It is not something for display. It is not excess baggage. A cross signifies suffering. A cross signifies sacrifice. A cross signifies separation. A cross signifies death. But a cross also signifies consecration. And a cross signifies love.

*Must Jesus bear the cross alone,  
And all the world go free?*

*No, there's a cross for ev'ry one,  
And there's a cross for me.*

And this cross is not to be borne for just a day, or a month, or when convenient, but *daily*. Yes, that is it; day by day, even unto the end.

And, finally, "follow me." This may change some of our plans. It may mean that we may go to some places that we had not planned on going to, and we may not go to some places where we had intended to go. *Follow me.*



By G. LEWIS VanDYNE

Pastor, Wahiawa Church, Oahu, Hawaii

THESE WERE THE WORDS of a man who had lived all his life a Buddhist, as he left the funeral of a friend who had been buried in the Christian manner.

The funeral was a strange experience for the young minister, just recently come to Hawaii to pastor an island Church of the Nazarene. He had hardly begun to understand any of the ways of the people to whom he had come as their minister. All of his days were filled with new and fascinating experiences in this home mission area with its many different races and cultures.

The telephone had rung in the early morning hours and had brought the sad news that a sister of one of the members of the church had fallen in death, and a request for the pastor to please come to comfort the family in this dark hour. Dressing quickly, he had gone to offer prayer and read the Bible in that home where only a few days before he had called to become acquainted with this lovely Japanese family. The one whose lifeless body now lay before him had only a few

months before bowed at the altar of the church and prayed through to victory. She had also felt the Lord's relieving touch on her suffering body when the pastor's wife had prayed with her in the home.

Not only would this be another new experience for the minister, but those friends who were gathering to offer their love and sympathy at this time were saying, "This will be our first Christian funeral to attend. This will be different."

Keenly conscious of his own inadequacy at this hour, the young minister went with the family to the funeral home to make the final arrangements for the funeral. There in the funeral parlor was a strange sight to his eyes. In all its elaborate splendor was the Buddhist altar with its images and offerings of rice, flowers, and incense. Seeing this Buddhist funeral, the minister then realized in a measure at least why the friends had said that the funeral of their departed loved one would be a different one, for them at least.

What should he say to these, many of whom had never been in a Christian service of any kind? How could he speak to them with such a background? Never before had his ministry offered such a challenge. He had no past experience on which to rely for this important occasion.

In prayer the minister sought the direction of the Lord, and came away feeling an urgency to

lift Christ up before this group of sorrowing ones.

The day of the funeral came and the friends gathered to pay their last respects. Conscious of the help of the unseen but present Christ, the young minister read from the Word of God and told of Christ's power to raise again to life those who believed in Him and lived for Him in this present world. Never before had he felt so strongly the power in the name of Jesus as when he spoke, conscious of the fact that to many there that day the name of Jesus was an unfamiliar one.

God helped the minister that day, and even though some who heard could understand only a few words—for they were more familiar with Japanese or Chinese than with English—the message penetrated their minds and hearts and the Holy Spirit spoke. Thus at least one old man who could not understand the words too well caught the sense of the presence of Christ, for he said, "I could not cry today because of what was said, and because of what I felt in that funeral service."

Christ does make a difference when we come to die or to face the loss of loved ones and friends in death. The words of that old man who sat in heathen darkness, even within the very boundaries of these United States, echo the hope there is to be found in Christ. "I could not cry." Yes, Christ can wipe away all tears from their eyes who have never heard and who sit weeping because there is no hope beyond this life.

# THE CHESTNUT TREE

By *Evangelist* THOMAS S. FOWLER

A LITTLE OVER a year ago I was walking through a woods in eastern Maryland, when all of a sudden I stopped and looked at something that I had not seen for about forty years—a real, live American chestnut tree about fifty or sixty feet tall. It was a very beautiful tree without a blemish (that I could see).

At the top of this chestnut tree there were the blossoms or flowers, an indication that there would soon be fruit. I can remember the nuts from the American chestnut tree as very delicious.

The last time I can remember picking up chestnuts was when I was a small boy. We went out one fall and picked up about a bushel. We kept them until wintertime, and then we would boil them, and roast them in the oven and on top of the stove. When we would roast them on top of the old kitchen range I liked to watch them burst open—oh, how good they were!

This year found me in this same woods in Maryland (I was there to pray), and as I walked

through the woods I thought about the chestnut tree. As I looked at the tree, to my disappointment I saw that this once beautiful tree was dead. I could see that in the early part of the summer it had been alive, because it had many dead leaves on it. But now it was dead. Seeing the tree like this was a great shock to me. I was hoping to see the once great American chestnut tree have a comeback.

The inbred malady of this type of tree had brought it down. Even though I could not see a blemish on this tree, yet there was a deadly disease within it.

This is a perfect picture of fallen man. I have watched young converts and it seemed that they were going to make it and bear fruit for the glory of God, but all of a sudden they would fall and go back into the world. They were like Demas of old, of whom Paul said, "Demas hath forsaken me, having loved this present world" (II Timothy 4:10).

The blight of carnality has brought many a man down. But, thank God, there is a remedy for man, even though there seems to be none for the American chestnut tree. For Christ came to destroy the works of the devil, located deep within the roots of man's soul.

Holiness is the cure for man's ills. Holiness is communicated to man through the truth—God's Word. But it is possessed and preserved in the soul of man by *obedience to the truth*. Through Christ we are able to possess inward holiness or heart purity, as well as an outward righteousness.

Paul said, "I live; yet not I, but Christ liveth in me" (Galatians 2:20). John wrote, "Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" (Revelation 1:5). Like the words of an old hymn, we pray:

*Oh, for a heart to praise my God,  
A heart from sin set free,  
A heart that always feels Thy blood  
So freely shed for me!*

*A heart in ev'ry tho't renewed,  
And full of love divine;  
Perfect, and right, and pure, and good:  
A copy, Lord, of Thine.*

## FAMILY WORSHIP

**By W. M. LYNCH**

Pastor, Oak Avenue Church, Duncan, Oklahoma

***And Abraham said unto his young men, . . . I and the lad will go yonder and worship, and come again to you (Genesis 22:5).***

INCLUDED in this scripture is *family witnessing*: "And Abraham said unto his young men, . . . I and the lad will go yonder and worship." Their witness was simple; it told of their intentions. It was instructive; it gave the two young men direction. It was assuring; it spoke of their return.

It seemed such an inopportune time to witness! Sadness, sorrow, solemnity ate violently at the soul of Abraham. Wonder, bewilderment, confusion took its toll upon the lad. But witness they did!

Abraham's conversation witnessed to their determination to worship. Their trip to the land of Moriah witnessed to their willingness to worship. The wood and fire for the burnt offering witnessed

## By His Spirit

*The mountains may be far away  
From crowded thoroughfare . . .  
And I'm caught up in a busy day  
Of city life; and fresh, free air  
May be a haunting dream.*

*But in my soul I stand upon  
The mountains of God's grace.  
Behold His shining throne,  
And see my Saviour's face,  
And on His mercy lean.*

**By MRS. NORMAN NORTON**

to their way of worship. Their solitude witnessed to the type of worship. The divine deliverance witnessed to the justification of worship.

Encased in this scripture is *family willingness*: ". . . I and the lad will go yonder and worship." No doubt their willingness was supported by divine power, motivated by providential promise, pursued because of previous assurances.

Someone has referred to the *test of Abraham* in the offering of Isaac, his son. But it appears that Abraham is rather testing the promise of God: ". . . in Isaac shall thy seed be called" (Genesis 21:12). Their will embraced God's directive, embodied God's desire, accepted God's will. They were resigned to His way, yielded to His course, surrendered to His route. Restraint could bring only remorse, rebellion produce rejection; to recant would bring only regret.

But willingness brought divine redemption, family deliverance, heavenly blessing. Today's test may prove to be tomorrow's triumph; today's trial, tomorrow's tranquillity; today's travail, tomorrow's transition.

Expressed in this scripture is *family worship*: "I and the lad will go yonder and worship." From the land of Ur of the Chaldees to the land of Moriah, Abraham had known family worship. From the days of Terah, his father, to the time of Isaac, his son, Abraham was familiar with family worship. His family had worshiped at the altar, on the plains, in the mountains. They worshiped by praying; they worshiped by giving; they worshiped by tithing; they worshiped by obeying.

By family worship they had peace from yesterday; in family worship they found strength for the day; out of family worship they found assurance for tomorrow. Because of it they were united in faith, allied in cause, agreed in purpose, concerted in effort, and reunited in paradise.



# Home Missions Supplement

☆ New Churches

☆ Overseas Areas

☆ U.S. Chinese and Negro

☆ Church Building Helps

☆ Church Building Loans

## SMALL CHURCH ACHIEVEMENT PROGRAM

The Small Church Achievement Program provides incentives and recognition to churches with less than fifty members that make worthy advance during an assembly year. The churches reported on this page are two of the ten churches chosen by the members of the Department of Home Missions as the most outstanding small churches for the 1961-62 assembly year. Stories of the other eight churches will appear in the Home Missions column of the *Herald of Holiness*.

### Colfax, Washington Northwest District

Sixteen new Nazarenes among those taken into membership . . . a nursery in charge of a registered nurse . . . a regular PAL Program instituted . . . a fine adult choir organized . . . a building fund started . . . these achievements during the year contributed greatly to the work of the Colfax church and helped win for it this special recognition. Along with the almost 50 per cent increase in membership, growth in attendance in all departments of the church was reported. The youth class on Sunday mornings more than tripled its numbers. A cantata presented by the choir and other special musical events open to the public, as well as co-operation in several united community church efforts, brought the work of the church to the favorable attention of the community.

The Colfax church vigorously supports district and general church programs: budgets were all paid in full, the one for world-wide evangelism being overpaid . . . and the total in the new building fund at the end of the fiscal year was \$3,401.12.

Behind this record of progress, under the leadership of Rev. Jack P. Hansen, spiritual lifelines were extended and kept in good working order by: (a) fall and spring revivals; (b) personal work in pastoral calling; (c) greater emphasis on Sunday school teachers' calling; (d) a vital prayer program within the local church.



### Irvine, Scotland British Isles North District

Rev. A. J. Doherty took over the pastorate of the Irvine church seven years ago, upon his graduation from Hurler College. At that time there were only seven people attending, the lowest in the church's history. Under Brother Doherty's ministry, the church has seen a steady growth—the past year (record below) being the best so far.

**Membership**—Now fifty-four. Ten received by profession of faith during the year.

**Church Attendance**—Morning congregation rose from forties to sixties. Evening congregations generally in seventies.

**"Shining Lights" Campaign**—Rated third by district. **Evangelism**—Fifty seekers in a ten-day campaign in September, 1961.

**Sunday School**—Enrollment 179. Average attendance 135, an increase of 20. Won District Sunday School Shield.

**Giving**—Increased by one-third, to £1,450.

**Property Improvement**—Extension to sanctuary completed, doubling seating accommodation and providing soundproof nursery.

N.Y.P.S.—48 N.F.M.S.—59

Rev. A. J. Doherty received a unanimous recall for four years.



Irvine, Scotland, Sunday school with the District Sunday School Shield, which they won for the fourth time in five years.

Organized during the last assembly year, the Colfax church choir sings at the Sunday morning worship services. Rev. Jack P. Hansen is choir director, and Mrs. Kenneth McDougall organist.



## "Penetration Albertville"

Five years ago the Church of the Nazarene was virtually unknown in Albertville, Alabama, but this town was to become the site of the first Nazarene church in the county. The group of Nazarenes (three families) who became charter members on December 23, 1958, were comparative newcomers, too, having moved into the area for business reasons.

Meeting in the local courthouse for services, the congregation early realized the desperate need for a church building. A lot was purchased, but loan financing from local lending institutions was found to be unobtainable. Turning to the General Church Loan Fund for help, a loan was secured. Construction on a first-unit building got under way and was soon completed.

Within three years the church had twenty-three active members, a Sunday school average attendance of forty, and ranked in the top ten on the district in total giving.

This was just a beginning. To meet the needs of a growing community, another educational unit and a new sanctuary were completed, and dedicated by Dr. V. H. Lewis and District Superintendent L. S. Oliver on September 16, 1962. The beauty of the new sanctuary, built to accommodate about five hundred people, helps make the worship service a more meaningful experience.

The new educational unit houses a Christian day school, known as the Sand Mountain Christian School. According to visitors from the State Board of Educa-

tion, Sand Mountain Christian School is "the best equipped elementary school in the state."

The past year, under the ministry of Rev. Charles Little, has been one of exceptional progress—Sunday school attendance leaped from 40 to an average of 165 (Oct. 62). The attendance in morning worship service reached a high of 340 last fall.

Every department of the church, including N.F.M.S., N.Y.P.S., N.J.F., Caravans, Sunday school, and Home Department, is well organized and operative.



**FOUR YEARS AGO**—a few with faith and a dedicated spirit of commitment to God . . .

**TODAY**—a stable Church of the Nazarene carrying its load in the community



### Have You Heard?

"A layman in an eastern state writes: 'I note that you have applications approved above your available funds. I am sure more could be done if we would make a little more effort to do so. Many Nazarenes know little or nothing about our loan fund. I believe this fund could be doubled if a systematic drive were put on among all our churches.'"

The loan funds of the Division of Church Extension increased \$300,000 last year and are now close to \$2 million. But the need for church buildings is great and the demand for loans does not let up. Some churches have to wait their turn for six months before money for their loan is available.

Nazarene savings have built this great loan fund. More deposits are needed now. Your savings will earn interest for you and help to build the Kingdom.

Write for information today to the:  
Division of Church Extension  
6401 The Paseo  
Kansas City 31, Missouri  
All correspondence is confidential.

## News Briefs

### Do You Know . . .

. . . that Nazarene printing plants are now at work in South Africa and West Germany?

. . . that the official 1960 census showed a population increase, during the preceding ten-year period, of 75.8 per cent for Alaska and 26.6 per cent for Hawaii: Nazarene church membership grew 232 per cent in Alaska and 226 per cent in Hawaii during the last decade?

. . . that the oldest Nazarene church in Canada—Oxford, Nova Scotia—celebrated its sixtieth anniversary last November?

. . . that a student from Indonesia is attending Nazarene Bible College in Australia this year and is making a good contribution to college life?

. . . that Rev. Jarrell Garsee of Samoa and Rev. Harold Kiemel of Honolulu First Church worked an evangelistic exchange last August; Rev. and Mrs. Kiemel, conducting revival services in Samoa, August 1-12, and the Garsees spending the following three weeks in Hawaii, speaking at the Youth Camp and the Samoan Church at Aiea in addition to the revival meetings at Honolulu First?

. . . that the lecturer and evening evangelist at the Ministers' Conference of the British Isles North District last September was Rev. Jerald Johnson, district superintendent of West Germany?



*"Nothing short of planting this work in every considerable city in this country, and doing it as soon as possible" would fulfill the church's mission . . . Thus declared Dr. P. F. Bresee in his report at the first General Assembly held at Chicago in 1907. The spirit of these words echoed again in the challenge of our Board of General Superintendents at the 1960 General Assembly, as they called for the establishment of 200 new churches a year during this quadrennium.*

## Dare to Do

By B. V. Seals

*Superintendent of Washington Pacific District  
Member of the Department of Home Missions*

Winston Churchill, when asked one time if a certain branch of the service was hazardous, replied: "All war is dangerous." Almost every time we try to start a church, we have to take a lot of calculated risks—and some uncalculated.

Ten years ago our church in Vancouver, Washington, built a beautiful new church, moved into it, and tried to sell their old church building, but with little success. Finally the district bought it to start another church. It was in a dilapidated condition.

I appointed a young man by the name of Don Coonrod, with his wife, Donna, to be pastor. This was another calculated risk, for Don had been saved a little less than a year, and he had been pretty far out in the "far country" as a prodigal. But when he came back, he gave one the feeling that he was through with the far country. They moved into the apartment at the back of the church and fixed it up. They made great sacrifices in every way.

There is pain in all true progress, and a price to pay for all true success. No spiritual victories come without intercessory prayer. They had only eight people the first Sunday—but they went to work, and God wonderfully blessed them in their labors. They built a fine congregation.

A few years later they bought seven acres of land and a house in lovely McLoughlin Heights for \$10,500. The district loaned them the down payment on the property, and the Division of Church Extension in Kansas City granted a short-term loan, which en-

abled them to start construction. Each of these loans was repaid over a period of a few months. They built one of the finest churches I have ever seen anywhere, worth \$250,000. A shopping center bought the five acres of land next to ours, but they paid \$69,000 for it.

A couple of years ago Don tried hard to have 800 in Sunday school on Easter Sunday. He was heart-broken; he missed it by less than 100. But on Easter Sunday, 1962, their Sunday school totaled 853! Most of their Sunday school teachers, church officers, and board members have been saved in their own church. During the past ten years, 2,551 people have knelt at her altars—412 finding help from God during the past assembly year.

And the end is not yet! I don't know anything more thrilling than home mission work. May God help us not to fail in carrying out the Great Commission. When the world is at its worst, the Church needs to be at its best.



**Central Church  
Vancouver, Washington**  
(left) Original church building  
(above) View of the interior  
of  
the new church, with congregation



# The Department of Home Missions

The General Assembly in 1948 authorized a full-time executive secretary for the Department of Home Missions and Evangelism. Dr. Roy F. Smee, district superintendent of the Northern California District for seventeen years, was appointed to this position. He brought Rev. Alpin P. Bowes to Kansas City to help in the office. They set up for business in a small room that had once been used as a general superintendent's bedroom, with two desks and chairs, a file cabinet, and a typewriter. Before the move into the new Headquarters building, two full-time secretaries had been added to the staff.

In 1956 the responsibilities in the area of evangelism and the Crusade for Souls were transferred to a separate department. Three years later the savings

deposit accounts of the General Church Loan Fund were placed on IBM punch cards, increasing speed and accuracy in keeping these records.

The work of the Department has grown steadily. New overseas fields have been added. The Small Church Achievement Program is in operation. Aids in church building programs have increased. The church building loans have become a major operation, with necessary legal papers and details. Correspondence is heavy and long-distance phone calls are received almost daily—sometimes from halfway around the world. In addition to Dr. Smee and Mr. Bowes, three secretaries now keep the Department's work operating smoothly. Additional part-time help is frequently used to aid in research projects.



## DEPARTMENT OF HOME MISSION STAFF.

Seated, Miss Florence Lawlor, editorial assistant and secretary; Mrs. Robert Wiens, research. Standing, Alpin P. Bowes, office manager; Dr. Roy F. Smee, executive secretary; Miss Ruby Giesbrecht, statistical records and secretary; Mrs. Thomas Barr, loan fund records and secretary.

## New Overseas Picture Set

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or Sunday School class

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#### Rental:

\$2.50 with recorded tape

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Order from the Department of Home Missions  
6401 The Paseo, Kansas City 31, Missouri



Our newest home missions field is Bermuda. Rev. James L. Collom is serving as pastor of the new work at Hamilton. This picture, taken by M Sgt. Bill Hickcox, shows a group from the Sunday school there.



By IVAN A. BEALS, *Pastor, Benton, Illinois*

THE CHRIST stood before an angry, shouting mob, supposedly on trial for His life. He stood bound, a Prisoner, beaten, deserted, and friendless. Hostile soldiers haughtily guarded Him, amusing themselves with mockery. Pilate, the Roman procurator, was sitting in the judgment seat, and the incensed Jews acted as the jury. In spite of the reasoning of Pilate, the immediate verdict was, "Crucify him."

One day our little two-and-one-half-year-old girl saw a picture depicting this gloomy scene. She asked her mother what was happening. The story of the events leading up to Jesus' crucifixion and death were explained to her. She was told that those men did not love Jesus, and it was hard for her to understand why anyone would not love Jesus. After pondering for a moment, our child asked a surprising question: "Where are the men who love Jesus?"

Somehow her childish mind reached out for the truth of the situation. Although Jesus was seemingly alone and condemned in that hall, formally on trial before the men of His day, in a deeper sense it was their lack of love for Him which was the condemning issue. Also it was the pitiful testimony that those who had followed Him were not yet ready to follow unto death.

The critical question of that infamous trial was not directed at Jesus, for He stood in holy innocence. Rather, it was asked of the sinful men in attendance: "What shall I do then with Jesus which is called Christ? (Matthew 27:22) Casting aside the testimony of false witnesses, Pilate further asked, "Why, what evil hath he done?" Giving no supporting reason, the sinful hearts of those men voiced their willful sentiments, saying, "Let him be crucified." They merely wanted the condemning life and message of the holy Son of God taken away and put to death.

Was Jesus on trial? No, it was the sinful hearts and lives of men disturbed by the truth of God which were on trial. They had come face to face with the light of the gospel, directing them to the loving sovereignty of God. They were tried and

found wanting, for they refused the love, the truth, the salvation, and the life which was embodied in Jesus, God's only Son. Hence they continued to wander in the night of sin without a Saviour.

Neither was Christ's life or message on trial. It was within His power to lay down His life for all man's sin, and then to take it up again that mankind might be redeemed unto everlasting life. The power and truth of His message had been demonstrated before the multitudes again and again, healing the sick, raising the dead, and causing many to turn unto righteousness.

So it is today. Even though it is within our power to either accept or reject Christ, it is not He who is on trial. It is we who are on trial, to decide whether or not we shall follow Him and love Him with our whole hearts. We stand condemned by sin, bound by habits of evil, prisoners of Satan. Pilate's question still echoes across the portals of time: "What shall I do then with Jesus which is called Christ?" The Saviour awaits our plea of guilty and our cry for mercy.

This is the question that tries the heart and soul of every person, and it is answered only by a personal decision. Our own choice and answer inevitably affects our whole life and destiny. By it, Christ either becomes our loving Saviour or our righteous Judge. In view of the great indecision and indifference of people today who are continu-

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***Narrow is the mansion of my soul; enlarge  
Thou it, that Thou mayest enter in.—Augustine.***

---

ously confronted with the truth of Christ, we may well ask our child's question again and again: "Where are the men who love Jesus?"

Many somehow feel that the gospel must be proved according to materialism's manner before they will accept the Lord Jesus and believe. Others wrest the Scriptures to accommodate the sinfulness of humanity, claiming that God is a God of love who would never allow any of His creation to become subject to everlasting punishment. However the great miscarriage of justice is when one rejects and refuses the salvation of Christ—not when He must say, "I never knew you; depart from me."

Therefore each of us is on trial. The daily needs of our lives provide the evidence, and our choices for or against Christ will ultimately determine whether He will be our friendly Saviour or our condemning Judge. Everyone shall be judged according to his contempt or love for the Lord Jesus.

Friend, you are now on trial. You stand already convicted and condemned by sin unless you have sought the Christ to plead your cause. Take your place before a despised world. Be among those who will manifest faithful love for Jesus, and hear the Saviour say, "Enter thou into the joy of thy Lord."



# A Story of GNORANCE

By **JOHN A. MONROE**

Pastor, Roseville, California

AS JESUS LOOKED, great tears welled up in His eyes and then went rolling down His cheeks to splash into the dust below. He and His disciples were on their way from Bethany to Jerusalem. As they came to a certain turn in the road the walled city came suddenly into view. They could see the gold and marble Temple with smoke rising from the burning sacrifices. Near the Temple were the palaces of Caesar's friends. Then came the dull, gray houses of the poor.

An air of excitement hung over the city. People were gathering from all parts of the world. The day of the Passover was near. Jesus took it all in at a glance and wept for the people who were ignorant of the significance of things that were soon to take place: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37)

Through His tears His eyes again swept over the gleaming Temple. A few days after His birth He had been presented to the Lord in that Temple. At the age of twelve He had spent some time in it astonishing the learned elders of Israel with His wisdom and understanding.

Later He had often encountered the Sadducean priests and the Pharisees as they went about their duties, continually binding the people under ceremonial and moral law. They knew the law, but they did not know grace. Even the sacrifice upon the Temple altar was only a legal thing. The Temple had become a mere form of worship, and the heart with which man worshiped was cold and hard. Money-changers were in the Temple exploiting the people. With a sob He cried, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke 19:42).

Beyond the Temple stood the symbols of the Roman Empire, conqueror of the world. Rome was great, magnificent, and proud. It knew a king but

not the King of Kings. The sovereignty of Caesar was clearly defined, but men were blind to the sovereignty of God. Perhaps Jesus could see the soldiers standing guard. They were to keep the peace among a turbulent people. They failed to recognize that outward force cannot bring peace within. They did not recognize the Prince of Peace as He passed by.

Then came the dull, drab houses of the poor. How well He knew the poor people! He had become one of them. His first view of earth through human eyes was a lowly stable. His earthly father was a poor carpenter of Nazareth. He had dwelt in their homes and had eaten at their tables. He had fed them loaves and fishes. He healed them and gave them the gospel of the Kingdom.

They were looking for a Messiah. They knew prophecy, but they did not know the fulfillment of prophecy. Soon they would be acclaiming Him their King, but their shouts of praise would turn to senseless, howling demands for His death. He wept! Time after time He had had compassion on the multitudes. Now He was feeling the hurt of a blind, ignorant world and His heart of compassion throbbed mightily. Jerusalem! "They shall not leave in thee one stone upon another; *because thou knewest not the time of thy visitation*" (Luke 19:44).

We of today who are looking toward tomorrow cannot stay too long in the past. In blind, unrelenting ignorance they nailed Him to the Cross, but God through the Holy Spirit raised Him from the dead and He is alive forevermore. Today we are looking for His glorious coming again.

As we watch and wait, this is the day of our visitation, for we are living in the time of the fulfillment of that glorious promise: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:17). As the physical presence of Jesus was the time of *their visitation*, the coming of the Holy Spirit is the time of *our visitation*. Through His cleansing, indwelling, empowering presence He makes Christ real to the soul and empowers the life in holy living and successful fruit bearing.

Paul continually admonished the people of his day to be "filled with the Spirit." That admonition still holds good today, for under the strain and stress, the demands and activities of our day we can go on ignorantly, unaware of what the Holy Spirit can do for a heart that is wholly surrendered to His control.

Let us beware lest we be caught in the whirl of our day until the day of our visitation pass by and we become a part of the story of ignorance which brought the tears streaming from the eyes of Jesus so long ago.

O God, may I be filled with the fullness of Thy Spirit for Jesus' sake! Amen.

# THE CHURCH AT WORK

## LATE NEWS

### Telegrams . . .

**Chattanooga, Tennessee—Nazarene Ministerial Association of Greater Chattanooga reports their annual Tri-State Indoor Camp mightily blessed of the Holy Spirit. Hearts were lifted under the Bible expositions of Rev. Percy Trueblood, and dynamic evangelistic ministry of Dr. Edward Lawlor. Closing service tremendous climax with capacity crowd as Dr. Lawlor told of his conversion. Wonderful future for camp foreseen by Dr. Lawrence Hicks, president, as excellent spirit of co-operation exists among the twenty Nazarene ministers of Ministerial Association.—Hugh Mincey, Secretary.**

**Grand Rapids, Michigan—Rev. Charles Strait, pioneer preacher and retired elder of Michigan District, died December 28, after a long illness. He is survived by his wife, Lennie; the home address is Route 2, Kings-**

**ley, Michigan.—District Superintendent Fred J. Hawk.**

Word has been received that Rev. Fredrick W. Suffield, retired elder, died January 3. He is survived by his wife, Kittie. The home address is 1548 E. Washington, Pasadena, California.

After six and one-half years of ministry at First Church, Salem, Oregon, Rev. Duane E. Muth began his new pastorate, on January 13, at First Church in Yakima, Washington.

**THANKS**—We wish to heartily thank all those who sent expressions of sympathy in our recent bereavement in the sudden home-going of Earl E. Wordsworth. The many telegrams, cards, letters, and the flowers were gratefully received and deeply appreciated; these greatly comforted our hearts.—Mrs. Earl E. Wordsworth and family; Rev. and Mrs. E. E. Wordsworth and family; Dr. and Mrs. B. V. Seals and family.

Evangelist Paul L. Dodds writes that he has left the field and accepted the pastorate of our church in Wheatland, Wyoming.

### The Promise of the Lord Proves True

**By MARGARET PRIMROSE, Bolivia**

We have been happy to have Evangelist Lester Johnston with us at the Bible school and in our zone conferences. God, too, has been here. Yesterday afternoon in the rally at Corocora there were about twenty-five seekers.

"This God—his way is perfect; the promise of the Lord proves true" (Psalms 18:30, R.S.V.). I saw it happen recently when I went to the clinic to get the report of my latest blood test. The promise of Malachi 4:2 was given me just before I entered the hospital about the middle of June for a six weeks' rest with hepatitis: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." At that time the Hangar test showed four pulses in twenty-four hours—the top limit for that part of the test. Now it is negative.

Mrs. Seely is making much slower progress with the disease. It would be well to remember her in prayer.

### Welcomed in Africa

**By ROSE HANDLOSER  
Republic of South Africa**

The sun is setting just now in a blaze of glory over Drakensberg Mountain, which affords unexcelled views to the south and west—and since the living room faces west, there is never a lack for something to look at, if one could ever find time to sit and look.

I arrived in Johannesburg, September 26, and we were entertained at Dr. and Mrs. Strickland's home at a buffet supper. All the Johannesburg area missionaries were there, including those newly assigned there and some missionaries on holiday from Swaziland. Then on Friday, the twenty-eighth, the other four set out for Manzini and I for Arthurseat.

Dr. Esselstyn had phoned ahead that I would be here about 3:00 p.m. and they had planned a big welcome. They sang me a welcome song. Then the missionaries introduced me to the group and asked me to greet them. For almost the first time in my life I was speechless. They had to sing again before I could speak—for suddenly I had realized that at last God has led me to the place He has been leading me to for a long time. Thank God for the Church of the Nazarene, which led me to Him!

The Council assigned me to (1) study Sesotho, (2) act as assistant youth

## FOREIGN MISSIONS

**GEORGE COULTER, Secretary**

### Moving Missionaries

Rev. and Mrs. Ronald Beech have recently gone to the Philippine Islands to begin their first term of service as Nazarene missionaries. Their address will be Box 3423, Manila, Philippine Islands.

Miss Kathryn Johnson, new missionary, arrived in Africa on December 31, 1962, to begin her first term of service. Her address is P.O. Box 2, E.L.M. Hospital, Acornhoek, Transvaal, Republic of South Africa.

Miss Nita Clegg has returned to Swaziland for her second term of service. Her address is Box 14, Manzini, Swaziland, South Africa.

Rev. and Mrs. William Moon have returned to Swaziland for their second term. Their address is Nazarene Mission Station, P.O. Box 51, Pigg's Peak, Swaziland, South Africa.

Rev. and Mrs. Paul Davhoff are now stationed at Lula Schmelenbach Nazarene Bible College, P.O. Box 15, Acornhoek, E. Transvaal, Republic of South Africa.

Miss Della Boggs has just returned

to Africa for her fourth term of missionary service. Her address is Box 40, Stegi, Swaziland, South Africa.

Rev. and Mrs. James Graham, on furlough in Britain, have come to the United States for six months of deputization work before returning to Africa.

### Report from St. Vincent

**By ROY M. HENCK  
Cape Verde Islands**

We are enjoying the blessing of the Lord in our work and are seeing souls saved and sanctified. I recently made a trip to the island of Sal (Salt), where we have seven preaching places including two organized churches. The Lord blessed us abundantly, and the pastor writes that they are still harvesting from the seed planted.

Our Bible school begins this week, and we ask an interest in your prayers that God may richly bless us this year.

We are hearing of victories from most of our pastors. Our church here in St. Vincent, along with all of our churches in Cape Verde, is participating in the campaign to win families. Our goal of 100 families visited with the gospel was far too low, for we have already reached it. Our people are working, and the attendance in the services is reflecting their diligence.

director, and (3) teach in the Bible school. We are still looking for a Sesotho to teach me, but in the meantime I'm practicing the guttural sounds and glottal stops! Anything I accomplish in any of the three assignments will be because the Lord did it—not I!

## EVANGELISM

EDWARD LAWLOR, *Secretary*

### Evangelistic Honor Roll

The districts shown report the following churches as having received the Evangelistic Honor Roll Certificate. This is presented on the basis of members received by profession of faith during the assembly year. The groups and qualification standards are shown as follows:

GROUP	MEMBERSHIP	GAIN REQUIRED
I	1-24	4
II	25-74	8
III	75-149	12
IV	150-299	18
V	300 and above	25

Church	Pastor	Membership at Last Assembly	Gain
	<b>AKRON</b>		
Marietta North	J. McHugh	0	6
Tippecanoe	F. Willis	0	9
Stow	E. Cochran	0	13
Chestnut Grove	L. Tice	21	6
Goshen	N. Stover	22	15
Byesville	E. Stenger	23	9
Leesville	F. Henry	24	4
Akron Trinity	R. Moulton	35	11
Willowick	A. Cone	37	8
Warren Champion	W. Hill	49	12
Canton Calvary	J. Kilgore	58	9
Bedford	W. Parks	61	11
Barnesville	J. Holcomb	62	8
Cleveland West	P. Bowen	69	13
Wellsville	C. Allison	119	15
Akron E. Liberty	E. Parks	124	18
Youngstown First	J. Poole	261	25
East Liverpool First	J. Hunton	501	34

**Watch for Special Announcement in February 13 Issue.**

	<b>HOUSTON</b>		
Houston Oak Glen	C. Neal	7	15
Port Neches	R. Faulk	9	17
Sweeny	R. Santner	11	4
Pasadena 2nd	S. Williams	16	10
Crockett	R. Hennigan	19	4
Nederland	G. Mullins	45	9
Vidor	W. Meek	51	12
Conroe	H. Underwood	63	16
Hou. Lake Forest	R. Wilson	69	9
Orange	K. Sparks	111	15
Texas City	V. Turman	161	18

**"We Are Ambassadors for Christ."**

	<b>NORTHWEST INDIANA</b>		
Mish. Laurel Street	H. Minix	0	4
Lebanon	R. Price	19	5
Crawfordsville Bethel	R. Diquis	21	5
Mishawaka S. Slide	D. Baker	50	25
La Porte	U. Dibble	53	11
Winamac	W. Muir	56	8
Hammond Maywood	O. Shroat	67	10
Plymouth	L. Russell	69	9
Hobart	R. Jackson	91	20
Noblesville	W. Welton	139	12
Gary Glen Park	H. Latham	215	18

**We Must Have Revival!**  
**SOUTHEAST OKLAHOMA**

Stonewall	J. Edwards	11	5
Talihina	W. Milligan	24	5
Konowa	W. Ledbetter	47	12
Ada Arlington	L. Steele	72	10
Seminole	W. Brannon	95	13
Oklahoma City Zion	J. Andrew	118	14
Midwest City First	N. Culbertson	146	19

**We Must Win Souls!**  
**CANADA PACIFIC**

Richmond	G. Ferris	22	6
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**"Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded" (II Chronicles 15:7).**

## New Nazarenes from "Moving Nazarenes" Contact

We want to share with you a thrilling letter received in your Department of Evangelism, dated December 11, 1962. (Only the names have been left blank.)

Moving Nazarenes Service,  
Department of Evangelism,  
Kansas City, Missouri

DEAR SIR:

"In June of this year I received a letter from our 'Moving Nazarenes Service,' informing me of a young couple who lived in our city. The couple, Mr. and Mrs. ———, had never attended the Church of the Nazarene. They had met Rev. ——— at ——— (Oklahoma). He was conducting a union meeting in the area in which they had been visiting. They found help at the altar, and Brother ——— talked with them at the close of the service and told them of the Church of the Nazarene. He got their name and address, and along with other information, he sent it to the 'Moving Nazarenes Service.'

"When the information was sent to me, I called in their home. I gave their name to some of my young couples and they visited in their home the same week. The following week they attended our services, and at the close of our fall revival they joined the Church of the Nazarene.

"I am thankful to the 'Moving Nazarenes Service' and a thoughtful pastor who was willing to put out a little extra effort to help save a family to God and the church.

*"Yours in His service,"*

(Pastor Church of the Nazarene, Texas)

The "Moving Nazarenes Service" actually saves people to the church. It could save a lot more with your help and co-operation. Send the names and addresses of people who move (and also contacts) to: "Moving Nazarenes," Department of Evangelism, 6401 The Paseo, Kansas City 31, Missouri.

## THE N.Y.P.S.

PAUL SKILES, *Secretary*

There has been action on the district teen scene.

### Palspiration a Success in New Mexico

The annual Palspiration of the New Mexico District saw over three hundred teen-agers and their sponsors gather in El Paso, Texas. Evangelism and activity were the keynotes. A trip to Juarez, Mexico, and a visit to our mission church added a colorful touch of adventure to the November fete.

The PAL banquet with District Superintendent Raymond Hurn as speaker fed and inspired the group. The

Palspiration closed with a wonderful scene of salvation around the altar of First Church. N.T.F. Director John E. Mayberry thanks the El Paso churches for housing the group, and the pastors and laymen for their encouragement and help.

## Kansas District Rally

General N.Y.P.S. President James Snow was featured speaker of the Kansas District Youth Rally held in the Great Bend city auditorium, November 1 and 2.

The activity schedule was impressive. A wiener roast followed the service on the first evening. Teen Director Rev. Norman Hower led a devotional period which included testimonies, a devotional by a teen member at large, Dale Bond; a talent hour directed by Mrs. John Harper; and a Bible quiz, with the Southwest Zone winning the trophy.

Over one hundred twenty teens enjoyed a steak dinner in their honor on Friday evening while the young adults and their director, Marion McKellips, banqueted in real style.

Nearly eight hundred attended the Friday services.

## South Arkansas Rally

Some 225 teens were guests of the First Church of the Nazarene, Little Rock, at a rally, November 1 and 2. A banquet was held in Chapman Hall on Thursday evening with special speaker Eugene Plemmons.

Friday morning saw the teens breakfast guests of Superintendent and Mrs. A. Milton Smith in their Briarwood parsonage. Morning devotions were held at the church. Richard Lewis of Benton, Arkansas, brought the devotional message.

Two buses of teens toured the state capitol following the service.

The closing service of the activity featured Dr. Smith.

Rev. Thomas M. Hermon, First Church pastor, and the district president were chairmen in charge of all activities.

Yes, activity is important. So are the N.Y.P.S. hour and the material that is used. "TOPICS" is the answer to most program problems. Listen to this "typical" conversation:

Typical Teen She: What's for Teen Fellowship tonight?

Typical Teen He: Oh, I don't know. I've got the program. Let's have a quiz. Won't take much preparation.

Typical Teen She: But we've had three this month already.

Typical Teen He: Yeah, but they're so easy to plan.

**ALDERSGATE TEEN TOPICS** (and *Young Adult Topics* too) offers a real balanced diet in program presentation. So calories don't count—but a good.



planned devotional diet does. Subscribe to "TOPICS." Your N.Y.P.S. needs them!

## FOR CHRISTIAN ACTION

Last spring newspapers across the nation carried a surprising advertisement by United Air Lines. W. A. Patterson, U.A.L. president, in his frank pronouncement expressed increasing concern over the trend toward the sale of liquor in coach compartments of jet aircraft. And, according to the *American Issue*, he stated three reasons why liquor was not sold on United coach flights. Here they are:

1. Passengers on coach flights are seated three abreast and are in much closer proximity to other passengers. Those who object to the consumption of liquor among passengers seated so closely together pretty much have to take it whether they like it or not.

2. President Patterson seriously questioned the moral right to place mothers with children ranging from babies to teen-agers or entire families in such an atmosphere.

3. United stewardesses are carefully chosen young ladies from good homes. President Patterson felt that these fine girls should not be required to "sell liquor up and down the aisles" where their status and personal dignity would be personally affected.

A number of our people will want to thank United Air Lines President Patterson for his frank statement. Address your letters to:

W. A. Patterson, President  
United Air Lines  
O'Hare International Airport  
P.O. Box 8800  
Chicago 66, Illinois

It is good to commend people who take a positive stand on such matters. By such commendation we encourage people to continue to exercise proper responsibility.

EARL C. WOLF, *Secretary*  
*Committee on Public Morals*

## GENERAL INTERESTS

### Canadian Nazarene College

The fall revival at Canadian Nazarene College, Winnipeg, Manitoba, Canada, with Dr. Leslie Parrott, research director of the Commission on Education for the general church, was a week of outstanding spiritual refreshment. Many of the students made new commitments, had spiritual problems solved, and gained new ground under the Spirit-anointed ministry of God's servant. Students and faculty alike appreciated the visit of Dr. Parrott to our campus, and the blessings of the Holy Spirit in revival among us.

Under the leadership of Dr. Arnold E. Airhart, president, the college is moving forward with a successful fund-raising campaign across the entire Dominion of Canada for the future development of the school and the building of the new campus. The purchase of land for a

campus site is being studied, and the development of plans for building will follow as rapidly as the sale arrangements for the Red Deer campus are completed.

Second semester registrations took place early in January at the temporary campus on Church Avenue in Winnipeg. Dean Chester O. Mulder reports a nice group of new students. Profitable days are before us at Canadian Nazarene College.—L. CHARLES JENNINGS, *Reporter*.

### Tragedy in India

Details concerning the drowning of the two teen-age sons of two Nazarene missionary couples serving in India have reached Dr. George Coulter, secretary of the Department of Foreign Missions, at denominational headquarters in Kansas City, Missouri.

The boys who drowned in mid-December were: David Greer, sixteen, son of Rev. and Mrs. Bronell A. Greer, formerly of Duncan and Bethany, Oklahoma; and Lawrence Pease, fifteen, son of Rev. and Mrs. Wm. J. Pease, formerly of Calgary, Alberta, Canada.

"With Christmas just a few days away, I feel obligated to write the saddest letter I have had to write," began Mr. Greer in his account to the foreign missions office.

Mr. Greer was on a tour, holding a series of meetings near the village of Shindkhed Raja. David had been assisting his father.

Saturday morning, while Mr. Greer was holding a service in the village, David Greer and his close friend, Lawrence Pease, went hunting for ducks, hoping to shoot enough for their dinner. Reconstructing what happened, the boys shot a bird that fell near what appeared to be an island in a medium sized artificial lake. The boys swam out to get the bird, apparently intending to rest on the island before swimming back to shore, some ninety yards distant. But the island was only a patch of tough water vines, and the boys became entangled in the vines, and drowned.

Mr. Greer wrote, "I preached that morning on the identity of true faith and faithfulness and used as an example Abraham, who was faithful even to being willing to offer his son at the command of God. I little knew that my wife and I, at that very moment, were offering our son in our service for the Master."

The bodies were not recovered until five o'clock the next morning after the boys drowned. Funeral services were held in the Chikhli church with about 375 present. Burial was in the cemetery at Buldana, fourteen miles away, where three other Nazarene missionary children are buried: Marvin Campbell, 1914; Horace Fritzman, 1928; and Buddy McKay, 1935.—N.I.S.

## THE LOCAL CHURCHES

Pastor C. Glenn Golden, Jr., reports: "For the past three years and four months God has honored our ministry and given us many rewarding experiences among His people here at Chap-

man Memorial Church in Midwest City, Oklahoma. We have seen the Sunday school grow, with a new annex building added. The membership has almost doubled in these three years. It was difficult to leave such a wonderful flock, but feeling it to be the will of the Lord, we accepted the work of our church in Nevada, Missouri, beginning our ministry here on January 20."

Evangelist Joe Bishop reports: "God gave me a good year during 1962, as I conducted meetings in eight states and saw many souls pray through to victory. I am now making up my slate and have some open time in February and during the spring; will be glad to go anywhere, regardless of the size of the church. I love God and His people. The Nazarenes have given me a place to preach for more than forty years, and I want to keep busy for Him. Write me, 1515 S. Jensen, El Reno, Oklahoma."

Greetings from the English church on Okinawa. The Keystone Church was organized last September 16, with twenty-four charter members. At present we are giving 75 per cent of our offerings to a mission project. On Thanksgiving Sunday we had sixty-one in Sunday school, with \$138.86 in the Thanksgiving offering. We praise God for what He has done for the English group in Okinawa, and the privilege of working with our missionaries and native pastors.—THOMAS L. BLAXTON, *Pastor*.

Coshocton, Ohio—We are now completing thirteen years of ministry here and each year gets more exciting in seeing the kingdom of God move forward in this part of the church. In the past five years we have completed a new \$100,000 sanctuary, which will seat 1,000 people; also have made extensive additions to our educational facilities so that we now have 30 classes studying the Word of God in nice classrooms. Also we have built a beautiful \$35,000 parsonage and fellowship hall. These buildings have been almost all paid for; so it was decided at the beginning of our church year in August to adopt the plan of giving 50c out of every \$1.00 that comes in for our world-wide missionary work. Since our adopting this plan, the money has been coming in more abundantly, so that out of the 50 per cent we keep for local expenses we have been able to do some more building improvement. This has been a dream of mine for many years—now it has come true. Our church is united and happy, and God is blessing in giving souls at the altars in most of our services.—W. E. ZIMMERMAN, *Pastor*.

Evangelist Willis E. Weaver and wife report: "Since August we have held meetings in Traverse City, Michigan, with Rev. G. Edw. Gallup, where fourteen adults sought God at the altar; at Faith Church in Bay City, with Rev. Harold Potter, where the attendance was good, and seventeen people found definite help at the altar of prayer; and at Nashville, with Pastor Allen Cobb. What a meeting this was—small church,



good attendance, lovely spirit, much prayer, and glorious altar services! No preaching on two occasions; twenty-two seekers! Then to Iona, with Rev. Dwight Keller, with fine crowds, good spirit, and a good response to the messages; and on to Goshen Church, just south of New Philadelphia, Ohio, with Pastor Norman Stover. Here we had good, consistent attendance, much prayer, and twenty-two seekers at the altar. At Greenville, Michigan, with Pastor Wm. Hurt, crowds were good in spite of the weather, and twenty-four sought the Lord. In December we were at Hart, Michigan, in a home mission church with Pastor Milo DeMint. After January 15 we have open time through February; March through May is slated solidly. We'd like to slate some camp meetings for the summer months. We travel with house-trailer, play piano and accordion, sing solos and duets, and preach second-blessing holiness. Write us, 149 E. Randall St., Coopersville, Michigan."

Evangelist W. B. Walker reports: "In recent weeks we held meetings in First Church, Springfield, Missouri, with Rev. Loy Watson, pastor. God gave a great break of victory on the last Sunday morning, with many souls praying through. In the Richard Street Church, Hot Springs, Arkansas, with Rev. R. E. Renegar, pastor, the Lord gave a number of people seeking at the altar. The Lord also came in power during the revival in Upper Sandusky, Ohio, where Rev. Carl Harr is pastor. We closed out the year in Danville, Indiana, with Pastor Leon Davis, where the Lord gave victory and a number of people praying through. These wonderful pastors and their fine people stood by us in every way. The Lord was most gracious during 1962, and we saw some of the greatest manifestations of His power we have ever seen. Write me, c/o our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Washington, Indiana—Our recent revival with Rev. Ronald E. Clark as special worker was said by many to be the best in the church's history. Brother Clark is a real holiness preacher, and his messages are filled with love for souls. We appreciated his ministry with us. Our people shouted and praised God in many of the services.—CLINTON LAMAR, *Pastor*.

Grand Coulee, Washington—Recently our church had a wonderful week of revival services with Rev. and Mrs. L. R. Sturtevant as the special evangelistic workers. God blessed and gave several seekers at the altar.—JOHN A. GIGOUS, *Reporter*.

Rev. Charles C. Powers reports: "After spending eight wonderful years as pastor of the Totem Park Church in Fairbanks, we have resigned to accept the work of our church in Sitka, Alaska. This is a new church, and we would be happy to contact any servicemen stationed in this area, or call on any families who may be working for the Alaska Lumber and Pulp Company.

### An interesting letter from one of our blind readers in Australia:

"Greetings in the precious name of Jesus. Many thanks to you for sending me the 'Holiness Evangel.' When I arrived home this evening another copy was waiting for me, and I have read it right through, and enjoyed every bit. I was very interested in the gentleman to whom you spoke, who thought there was no hope for him but was gloriously saved that same night. In fact, all the stories were most impressive—the one about the three Hebrew youths in the furnace, and the one about the dove alighting on his mistress' shoulder, and being refused. I am also keenly interested in Bible study, and enjoyed the thoughts on Isaiah 35."

Now available in Braille . . .

## HE LIFTED ME

By Jarrette Aycock

A copy of this booklet in Braille has been sent to those whose names are on our mailing list. Free copies will be sent to others upon request.

\* \* \* \* \*

**HOLINESS EVANGEL**, the *Light of Life* (quarterly publication in Braille), will also be sent every quarter without charge to those on our Braille mailing list.

### Your Nazarene Publishing House

Box 527, Kansas City 41, Missouri

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The congregation has done a fine job in building a new church and parsonage. Please pray for Wife and me and the work here in Sitka. You may contact us, Box 33, Sitka, Alaska."

Connersville, Indiana—First Church recently had one of its most gracious revivals with the Passmore Evangelistic Party as the special workers. The music was spiritual, uplifting, and blessed of God, and Brother Passmore's messages were Biblical, timely, and given with the power and unction of the Spirit. About eighty souls bowed at the altar seeking for pardon and/or heart purity. Good crowds attended the services. The spirit of the revival continues, with people finding God in the Sunday evening services. The Passmores were invited to return.—LOYD A. LYNN, *Secr.*

Evangelist George L. Fitch reports: "It was a privilege to serve as caretaker of the Idaho-Oregon District Camp, Payette Lakes, Idaho, for the 1962 season; plan to serve in this capacity also this year—June 1 to September 15. During the fall of '62 and through December 11, we conducted five revival meetings: with Rev. Harold Williams at Nebish, Minnesota; at Vallejo, California, with Pastor Bill Franklin; at Willow Creek, with Rev. Theo. Rosenau; at Pittsburg, California, with Rev. James Winterton; and at Monroe, Washington, with Rev. Joseph

Shafer. We thank God for His help and blessing in each of these meetings, and for the souls who prayed through at the altar. Write me, 124 Elder Street, Nampa, Idaho."

Mooreville, Indiana—A seven-week Sunday school crusade, "Operation Doorbell," paid off for us with an increase in attendance for the Sunday school and the church. During the crusade, 104 new people attended the church, many for the first time in the Church of the Nazarene. The average attendance for the seven weeks was 118, an all-time high. This was a 47-per-Sunday gain over the previous eight weeks. The crusade closed with a two-week revival with Rev. Betty Wagner as evangelist. Her ministry was anointed of God, the attendance was the very best, souls were saved and sanctified, and the church was greatly helped. We thank God for the outpouring of His Spirit.—R. E. HAWK, *Pastor*.

Berne, Indiana—Recently the Mount Hope Church enjoyed a victorious revival with Rev. Garnald Dennis as evangelist, and Darrell and Betty Dennis as singers and musicians. Several souls found God in saving and sanctifying grace and the church is encouraged. The spirit of revival continues, and attendance at the services is increasing. We praise God for the faithful work of the Dennises. Since last June 1 our Sunday school has been averaging an all-time high in attendance.—FRANK D. VOSS, *Pastor*.

Evangelist Charles E. Haden writes: "Due to a cancellation, I have the date February 15 to 24 open. I will be glad to go anywhere the Lord may lead. Write me, P.O. Box 245, Sacramento, Kentucky."

Evangelist E. L. Carter writes: "Since August, God has given us some outstanding victories, as we have worked in meetings on five districts. In one revival, fifteen new members were added to the church. Thank God for these days of victory. I have some choice open dates for 1963, and will be happy to go anywhere the Lord may lead—in revival meetings, holiness conventions, and/or youth work. Write me at Bluford, Illinois."

Pastor Charles W. Schardein writes: "After serving for more than ten years on the Northwest Oklahoma District, in my third year at Guymon church, I have resigned to become pastor of our church at Sioux Falls, South Dakota. Our ministry seems to us to have been among choice Nazarenes in choice places, and I am optimistic with the spirit and vision of our church here. If you have friends here whom we might contact for God and the church, please write me at 613 West 11th, Sioux Falls."

Imperial, Pennsylvania—Since our assembly last July this church has been enjoying the blessings of the Lord. We had a Labor Day week-end revival with Lloyd and Addie Mitchell as special workers. The revival concluded with

an all-day N.Y.P.S. zone rally, with the Mitchells in charge of the music, and Rev. Oscar Eller, zone chairman, providing inspirational thoughts. In spite of very cold weather, we had a good pre-Christmas revival with Evangelist L. J. Dunham. God gave twenty-three seekers at the altar, most of whom prayed through to a definite experience of regeneration and/or entire sanctification. Two fine young people united with the church. Brother Dunham is a fine evangelist, and his messages and spirit were of much help and blessing to all who came. The revival concluded on December 23 by breaking the standing record.—M. J. FLOWERS, *Pastor*.

## "SHOWERS OF BLESSING"

### Program Schedule

February 3—"How Bright Is Your Light?" by Dallas Baggett

February 10—"A Call to the Deep," by Dallas Baggett

February 17—"Our Refuge and Strength," by Dallas Baggett

## THE BIBLE LESSON

By HARVEY J. S. BLANEY

### Topic for February 3:

### The Mighty Power of Christ

SCRIPTURE: Mark 4:35-5:43 (Printed: Mark 4:35-41; 5:38-42)

GOLDEN TEXT: *Who went about doing good, and healing all that were oppressed of the devil; for God was with him* (Acts 10:38).

Matthew says that Jesus performed miracles because He had compassion on the people; John says that the miracles were signs or demonstrations of His person and His mission on earth. These serve as the two sides of the same thing. At no time did He demonstrate His wonder-working power for the sake of putting it on display or to perform a miracle for himself. He showed that He had power over life and death, over nature, and over the spirit world. He not only exercised this power to help people but He always did so in the major crises of life—a great crowd is caught without available food, there is death in a family, His entire band of followers are in danger of being lost at sea, a young couple are being married, a man's hand is withered, a man has lost his reason, others are blind, many are sick—and in each case Jesus was there in wonder-working power. He was never found performing a miracle just for the convenience of people or to meet some trifling need.

The purpose of the lesson, however, is not just to rehearse the miracles of Jesus, although there would be great profit in that; rather, it is to learn how His power may be made available today.

The power which Jesus manifested was the power of God, for He was God incarnate. Believing as we do in the

Trinity, the Holy Spirit is also God. Logic would force us to claim that they who have been baptized with the Holy Spirit have received the power which Jesus had. Those who are His have the Spirit (Romans 8:9). This does not make one divine as Jesus was, but it should equip one with a power and a strength which the world knows nothing about.

Some people have claimed to be able to work the same miracles as Jesus performed; some have claimed the power of divine healing; some promise assured peace and prosperity in answer to prayer; while still others make claims of speaking for God, and even commanding God to answer their prayers, far beyond what the Apostle Paul dared claim. In reaction to this pseudo-prophetism the holiness people have been inclined to draw back from the thought of receiving power and put the stress upon the cleansing of the Spirit. For this reason we have sometimes failed to lay hold on a power which is legitimate and which is of God—a power in our lives and in our churches which is commensurate with the doctrine of second-blessing holiness and the baptism of the Spirit.

The expectation of receiving power for service deserves greater emphasis among us than it gets; we should expect physical healings; we should pray in greater faith for the salvation of hardened sinners; there should be a dynamic among us and in our services which will draw people to God; we should be expecting continually the unexpected.

I suppose one of the most pitiful spectacles is a holiness church professing the mighty baptism of the Holy Spirit but existing year after year on the same mediocre plane, going through the motions of carrying on a church and holding revivals but having lost power and influence with people and the respect of the community. It is time to rediscover the secret of the power of God which works and no man can hinder—a power in our lives and churches which will be a dominant force wherever we are.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

## Directories

### GENERAL SUPERINTENDENTS

Offices, 6401 The Paseo  
Kansas City 31, Missouri

### District Assembly Schedules for 1963

#### HARDY C. POWERS:

Central California	May 1 and 2
Abilene	May 8 and 9
Alabama	May 15 and 16
Florida	May 20 and 21
Nevada-Utah	June 12 and 13
Southwestern Ohio	July 3 and 4
Chicago Central	July 18 and 19
Northwest Oklahoma	July 24 and 25
Kansas	July 31 to August 2
Northwestern Illinois	August 15 and 16
Minnesota	August 29 and 30
Joplin	September 18 and 19
North Arkansas	September 26 and 27

#### G. B. WILLIAMSON:

Washington	May 1 and 2
Philadelphia	May 8 and 9
Los Angeles	May 15 to 17
Rocky Mountain	June 6 and 7
New England	June 19 and 20
Maine	June 26 and 27
Michigan	July 10 to 12
Eastern Michigan	July 17 and 18

Eastern Kentucky	July 24 and 25
Dallas	August 1 and 2
Wisconsin	August 8 and 9
Tennessee	August 21 and 22
Louisiana	August 28 and 29

#### SAMUEL YOUNG:

Hawaii	May 1 and 2
Northwest	May 9 and 10
Idaho-Oregon	May 22 and 23
Southern California	May 27 and 28
Canada Central	June 10 and 11
Northwestern Ohio	July 18 and 19
Pittsburgh	July 24 and 25
Illinois	August 8 and 9
Virginia	August 15 and 16
Missouri	August 22 and 23
Northwest Indiana	September 11 and 12
South Carolina	September 18 and 19
New York	September 27 and 28

#### D. I. VANDERPOOL:

Sacramento	May 1 and 2
Northern California	May 8 and 9
Arizona	May 23 and 24
New Mexico	May 29 and 30
Northeast Oklahoma	June 19 and 20
Nebraska	June 27 and 28
Gulf Central	July 12 and 13
Colorado	July 18 and 19
Iowa	August 7 and 8
Southeast Oklahoma	September 4 and 5
South Arkansas	September 18 and 19

#### HUGH C. BENNER:

Mississippi	May 1 and 2
British Isles North	June 20 and 21
British Isles South	June 26 and 27
Canada Atlantic	July 5 and 6
Albany	July 17 to 19
Canada West	July 17 to 19
Oregon Pacific	July 17 to 19
Akron	July 31 and Aug. 1
Southwest Indiana	August 8 and 9
Houston	August 21 and 22
Georgia	September 11 and 12
North Carolina	September 18 and 19
Southwest Oklahoma	September 25 and 26

#### V. H. LEWIS:

San Antonio	May 1 and 2
Washington Pacific	May 15 and 16
Canada Pacific	May 23 and 24
Alaska	May 30 and 31
South Dakota	June 19 and 20
North Dakota	June 27 and 28
West Virginia	July 4 to 6
Northeastern Indiana	July 10 to 12
Central Ohio	July 17 to 19
East Tennessee	July 25 and 26
Kentucky	August 8 and 9
Indianapolis	August 21 and 22
Kansas City	August 28 and 29

## Announcements

### BORN

—to Carl and Loyce McKee of Inglewood, California, a daughter, Tawnya Carlene, on December 24.

—to Rev. John and Eunice (Lintz) Bullock of Jerome, Idaho, a daughter, Melodie Jan, on December 15.

—to Fred and Beverly (Rogers) Rose of Van Nuys, California, a son, Winfred Lynn II, on December 2.

—to Rev. and Mrs. Frank Elliott of Breckenridge, Texas, a son, Raymond Lewis, on November 21.

### ADOPTED

—by Rev. Don and Ruth Ann MacNeil of Tallmadge, Ohio, a boy, named Gregory William; he was born September 13, 1962.

—by Rev. and Mrs. C. W. Schardein of Sioux Falls, South Dakota, a boy, Terry Joseph, on December 19; he was born April 9, 1962.

### SPECIAL PRAYER IS REQUESTED

—by a friend in California for the healing of her body, and also for that of a friend, for a revival in their church, for the salvation of a young man in prison, for the healing of a young Christian man dying of cancer;

—by a Christian brother in Ohio for the solving of a problem in connection with his job, and that he may be sanctified wholly;

—by a family in Maine for a situation involving a young woman, in which much happiness or unhappiness is at stake, that God may undertake in a special way;

—by a Christian brother in California that God may direct in a move to another city, and also with regard to his marriage;

—by a reader in New Mexico for a Christian mother much concerned about her teen-age daughter—wants to lay aside her early teaching and the restraints of parental authority—that God may undertake.

### Sudan Evicts Presbyterian Reformed Missionaries

NEW YORK (EP)—Ordered out of the Sudan are seventeen U.S. United Presbyterian and Reformed missionaries. Six have already left and the eleven remaining were ordered to quit their posts by January 19.

The Sudan anti-Christian decree, which became effective this month, requires that every missionary society or missionary be licensed annually to carry on any activity.

### Bible Society Honors Famed "Redcap No. 42"

NEW YORK (EP)—The New York Bible Society has presented its 1962 Bible Award to Ralston Young, a Negro Episcopal layman famed as "Redcap No. 42" at Grand Central Terminal.

Mr. Young, a redcap at the Terminal for thirty-eight years, has conducted prayer meetings there for many years in a dimly lit daycoach on Track 13 every Monday, Wednesday, and Friday, between 12:00 noon and 1:00 p.m.

The services have been attended through the years by people from all walks of life, including bankers, lawyers, clergymen, and many, many others.

### Summer Camp Conference Slated

The first International Convention of Christian Camp and Conference Association is scheduled for March 26-29 at George William College Camp, Williams Bay, Wisconsin.

"This is the most important event for Christian camping to ever take place," states Harvey C. Chrouser, convention chairman. "Purpose of the Convention is to have camps and conferences strengthen their spiritual impact."

### N.A.E. to Meet in Buffalo in April

BUFFALO, N.Y. (EP)—The twenty-first annual convention of the National Association of Evangelicals (N.A.E.) will be held here April 23-25 at the Statler-Hilton Hotel.

Speakers will include Dr. Curtis Nims, pastor of the First Baptist Church, San Francisco; Dr. Robert A. Cook, president of King's College, Briarcliff Manor, New York; Dr. George L. Ford, executive director of N.A.E., Wheaton, Illinois; Dr. Leslie R. Marston, bishop of the Free Methodist church, Greenville, Illinois; Dr. G. Aiken Taylor, editor of the *Presbyterian Journal*, Asheville, North Carolina; and Dr. A. W. Tozer, editor of the *Alliance Witness*, Toronto, Ontario.

Climaxing the convention will be a missionary "spectacular" highlighting the theme of the convention. "Forward! with Christ."

## the Answer corner

Conducted by W. T. PURKISER, Editor

In a recent Sunday school lesson, I noticed that John 3:18 says, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Is there any difference between believing in and believing on? In common meaning, the words in and on are very different. Is this true in the Bible?

Not when used in connection with faith. To believe in the Lord Jesus Christ and to believe on Him mean exactly the same thing. In the original Greek, the preposition is the same (*eis*) in both cases. To put one's whole de-

pendence or reliance in Christ or to put one's whole dependence or reliance on Christ means the same. The whole idea is that of commitment and surrender to the Lord, in contrast with just believing true facts about Him.

One of our Sunday school lessons says that there was no coined money in the days of Jeremiah, so Jeremiah "weighed out the money." The Old Testament often speaks of pieces of silver or pieces of money. I thought they had coins in those days.

The problem is simply one of translation. Where the Old Testament speaks of "pieces of money," the Hebrew literally says "portions or pieces of silver." When accuracy was needed, the nuggets were weighed—"talents" and "shekels" being the most common measures of weight.

Coinage is known from the late eighth century before Christ, but the first

mention of coins in Jewish literature is in the books of the Maccabees, written during the time between Malachi and Matthew. The use of coins was common in New Testament times. Jesus used a Roman coin to emphasize the need for giving to God the things that are God's, and to Caesar the things that are Caesar's.

There's a lady in one of your churches who I know has been sick all year. The preacher and wife have visited her. Other than that, one family visits her. She is very discouraged, or was until many people from other churches began to visit and pray for her. If she ever gets well, do you not think she should visit the church which cares? They also took her food when she needed it.

If she goes to church to return the friendliness of the visits she has enjoyed, she will probably go to the church whose members visited her most. However, she may go to church for other reasons.

But this does not excuse neglect of the sick. "Pure religion and undefiled

before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). Such a person should be visited whether there is any prospect of her ever getting back to church.

In our *Manual* is the statement, "We believe that justification is that gracious and judicial act of God, by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous, to all who believe on Jesus Christ and receive Him as Lord and Saviour." I question the "complete release from the penalty of sins committed." Most, if not all of us, are laboring under the penalties or consequences of sins we have committed in the past. I wonder if this is reasonable.

It would seem that your problem lies in the failure to distinguish between "penalty" and "consequences." Penalty is waived when forgiveness is granted. But the consequences or "scars" of sin may persist until the resurrection.

For example, a person who was guilty of drunkenness will be forgiven when he repents, confesses his sins, and receives Jesus Christ as his Lord and Saviour. The penalty for that and other sins—eternal death in banishment from God, the Source of light and life (I Corinthians 6:10)—is immediately re-

mitted. But the consequences in damaged brain tissue and the many other physical effects of drink will still remain, barring, of course, an act of divine healing.

A Biblical illustration is found in the parable of the prodigal son in Luke 15. When the wandering lad returned, his father freely forgave him and restored him to his position in the household. But the squandered fortune, the consequences of his journey into a far country, was not returned to him (see verse 31).





## There Are Times When We Must Speak



*Rebuke . . . with all longsuffering and doctrine (II Timothy 4:2).*

**THERE ARE TIMES** when we can be effective witnesses for Christ by keeping silent. However, there are also times when we must speak out for Christ, when we must make our stand known to all present. Much depends on the circumstances. The following should help us to see that Christ is counting on us to be ready at all times to speak in His behalf.

The lady is a Sunday school teacher—a teacher of a fine young married people's class. Her life and her teaching are Bible-centered. She is an effective soul winner. This is her story.

She attended a banquet for a young people's group. The speaker was a well-known businessman, and a gentleman of high character. In the middle of his message to the young people a joke was inserted that was somewhat "off color."

Many of those present laughed or smiled at the joke. This Christian Sunday school teacher did neither. She bowed her head in prayer and remained silent. The next day she visited the private office of the businessman and said to him: "I have come to talk with you about the story that you told at the banquet. I was hurt and embarrassed by what you said to those young people. I believe in you, for I have watched your life, but I must confess that my faith in you is shaken—for what you did was wrong, very wrong."

Perhaps you are thinking that you would have done the same thing, and I say that you should have. But the gentleman in question was the employer of the Sunday school teacher, and the president of a large and growing company. She knew the possibility of being "fired," but she obeyed God. Using this godly teacher's own words, I make my point. "There are two kinds of witnesses—silent and spoken. In this case, I could not remain silent. I had to take my stand for Christ."

May God give us more people who are ready to "speak up" for Christ—ready to let the world know to whom they owe their allegiance. Yes,

we can and must rebuke at times, but let's always follow the Bible way, "Rebuke . . . with all longsuffering and doctrine."—*Ira E. Fowler, Pastor, Walnut Hills Church, Huntington, West Virginia.*

## Walking on Water



**IT IS** my privilege as an evangelist traveling around the country to observe Nazarenes walking on water, just like Peter. Well, not exactly like him, but they are going along with their eyes on the Master, and doing all right. What a thrill to see them stepping lightly across the waves, moving toward the Master with beautiful grace, and being granted miracles because of the love, faith, and devotion Jesus recognizes in their hearts!

Some have, as Peter, let their minds and their eyes wander and have started to sink. Perhaps they are saying to themselves, Oh, no! Look at me! I can't do this! Nobody can walk on water! So, since nobody can do what they are doing, they go down. So long as they kept Him in their sight they had supernatural power because they were doing the impossible purely and for no other reason than an overpowering love for Christ. Peter's strong desire in the job at hand was to get as near to the Master as he could; so he took the nearest way, impossibility.

Christians who get things done walk on water all the time. They forsake all that is tainted with sin and off-color, trusting the Lord to bring them across seas of uncertainty to something better. They tithe their income, participate sacrificially in every special offering, and with each step are just that much closer to Jesus. They accept positions of responsibility in the church with almost nothing in their favor except their belief that under God somebody has to do the job, impossible or not. They begin new classes and fill them. They tackle needed building programs with no human idea nor foreseeable way to pay, but divine assistance is given to them and they never even get their feet wet in the waves of doubt and defeat.

They succeed, too, as long as they keep walking and never look away from the main Goal, Christ himself. It is only when something at the side distracts and they look away, or someone reminds them they have tackled an impossibility, that they go under.

If we are doing the job, even the impossible, who can argue with success? Keep walking! We'll never go down; there is no need to sink: His grace is sufficient! Yes, even for walking on water! —*Evangelist HAROLD GLAZE.*



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